

Blair, Nebraska, August 4, 1958

Number 31

## God or the Moon ?

Some one said recently that it would be better to aim at reaching God than reaching the moon. However, man persists in trying to reach the moon and trying to forget God. Every time man has made some advance, it has been predicted that it would be a great blessing to mankind. We remember when, in 1927, Charles Lindberg spoke to an enthusiastic crowd on the steps of the Parliament Building of Ottawa, Canada. He had just come back from his solo flight to Paris. He was the idol of every one. He had done what no one else had done. He was invited to speak to the diamond jubilee of Canada. We were only a few feet from him when he spoke. This young blond hero said that the communication which would be possible through the use of the airplane, would bring men and nations much closer together. It would be a great stimulant to peace and understanding. He could not have had a greater reception, than if he had reached the moon and returned to tell us about it.

Yet the 30 years since that time have proven that he was not right. The last few days have proven the same. Men have not, as he said, become more brotherly, even though we can fly the Atlantic in a few hours.

We have experienced Lenin and Hitler after the idealism of Woodrow Wilson. We have seen the second World War. We have read of the incredible cruelties and concentration camps with mass murders.

Today we face the world as dismal failures, even though we have made tremendous advances since Lindberg spoke in Ottawa. We have heard the words, Freedom from Want. But the present revolutions are caused because men starve. We have heard the words, Freedom from Fear, but men fear today as never before. Yet man is so blind in his fear that he is reaching for the moon instead of God.

A money crazy, sex crazy, pleasure crazy, spiritually blind man is stumbling along to his doom.

Theology of Today writes: "The situation is one for which no half-way Christianity can suffice. Our faith must challenge its followers to a degree greater than that of the Communists; to a consistency of life which the world cannot ignore; to a missionary effort such as the Church has not known since the early centuries of our era; and to a fresh proclamation of the lordship of him who alone is able to transform the lives of individuals or nations. Once again Christians must be ready to out-live, to out-think, and, if need be, to out-die the world. In such development lies the only real hope for mankind."

This sounds like the voice of Jeremiah some 2,500 years ago. They paid no attention to him at that time.

What will they do today? Will they reach for the moon and not for God?



# News and Notes

## PASTOR C. C. KLOTH HONORED

Pastor C. C. Kloth was honored Sunday evening, July 13, by the Emmaus congregation, Falmouth, Maine, on the occasion of the 60th anniversary of his ordination into the holy ministry. Trinity Lutheran of Westbrook was invited to participate in the event. Vesper services, at which Pastor Robert Kloth, Fremont Bluffs, Nebraska, spoke, preceded the social gathering in the vestry.

Pastors D. D. Thogerson, Elmer Anderson, Atlantic District president, and P. C. Stockholm, AELC, participated in the program. Greetings were read from all the pastors of the Atlantic District as well as from Dr. William Larsen, synodical president, Rev. Lawrence Siersbeck, synodical secretary, Rev. C. M. Videbeck, Iowa District president, and from the synodical convention. Vocal solos and a harp solo completed the program.

Pastor Kloth is one of our senior pastors. He has served his Lord and his church long and well. He retired from the active ministry last August and moved from Laurens, N. Y., to Falmouth where he plans to spend the sunset years of his life. Half of his years in the ministry have been spent in the Atlantic District. He has two sons and two grandsons serving as pastors in our church.

## A TRIBUTE TO DR. MENGERS

I wish to express my gratitude to God for having been a student of Dr. Mengers. I had many excellent teachers during my years in college and Seminary, but I will always remember Dr. Mengers as one who possessed a spark of God-given genius. He had caught and possessed the spirit of the Old Testament which he taught. No man I have ever known has comprehended more clearly in his life and in his thought the power and the glory of Him whom we call God; the wonder and the beauty of God's creation; the insignificance, the sin and yet the glory of man who is created in His image. One always could sense this spirit in his classes and in his humble piety which was infused with a genuine love for life and all of God's creation. I thank God for having known this man whom I like to think of as one of God's prophets.

One of his grateful students

Mark Thomsen

Lamurde, Nigeria

The office of the president of UELC has been moved from Pioneer Memorial on the Dana College campus to the Matthiesen Building in Blair.

The Post Office address, Box 338, remains the same as previously.

William Larsen

Selma, California. Tribute was paid our pastor, The Rev. A. Husted-Christensen, and his family on June 8 when congregation and friends filled the social hall to express their appreciation for ten years of devoted and faithful ministry in Pella Lutheran Church, and to bid the family farewell as they planned to leave for their new charge in Winnipeg, Canada. George Jorgensen, president of the congregation, was toastmaster. He introduced a program of musical numbers and addresses. Among these was a talk by Pastor Raymond Squire who is president of the Selma Ministerial Union. The congregation gave the Christensen family a gift and a buffet supper was served with Mrs. Vern Newbrough as chairman of the committee.

Pastor Christensen preached a farewell sermon on June 15, with 1:3 as his text, and his subject, "Land Beyond." Church records show that attendance has increased consistently during Pastor Christensen's pastorate in Selma.

Pastor Robert N. Hansen of Oregon, Wisconsin, tentatively will preach his first sermon as pastor of Pella Lutheran church on September 14. Until Pastor Hansen's arrival the church is being served by Pastor J. Ed Erickson of Hanford and formerly of Caruthers, California.

Frederick V. (Walter) Hansen, manager of the Bethel Home and a resident of Selma since 1944, passed away unexpectedly June 24. He was 71, a native of Denmark. He came to the United States in 1907. He lived in Minneapolis and Iowa before coming to Selma where he was a member of Pella Lutheran church. Survivors include his wife, Louise, and a daughter, Victoria, both of Selma; three sons: Hilmer of Kelso, Washington; Earl of Santa Clara; and Raymond of Minnesota; and another daughter, Esther Vedvig of Minnesota.

The Rev. L. M. Andersen will be installed in his new charge at Norwalk, Calif., August 10th. His address will be Trinity Lutheran Church, 11507 Studebaker Rd., Norwalk, Calif.

## WILL CALIFORNIA LUTHERAN COLLEGE OPEN IN 1961?

The different churches interested in the College to be established in Southern California hope that it may begin to function in 1961. Dr. Orville Peterson, director of CLEF, says that it will take \$3,000,000 to get it started. The different Lutheran churches in California seem to indicate that 1961 may be the year the college begins.

Oshkosh, Wis. Pastor Daniel Christensen, who was ordained at Blair, Minn., in June, was installed as pastor of the Savior's Lutheran Church by Rev. Adolph Petersen, district president. Pastor Cornelius Hansen, Racine, Wis., father of the young pastor, preached the sermon. Pastor Hansen is married to the former Miss Norma Nelson of Shelby, Iowa.

(Continued on Page 15)

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor  
Spencer, Iowa  
321 East 8th Street

Otto H. Stava, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$1.00 per year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, and all other matters of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1937, at the Post Office at Blair, Nebraska, under Act of March 3, 1879.



# Editorials and Comments

## COMPELLED TO DROP MEMBERS

present system of asking every confirmed member contribute a certain sum of about \$16 or \$17 per confirmed member is not fair. It compels several congregations to keep members that should not be dropped. It is a good thing that the new church to be organized in two years will not follow this system.

The confirmed membership quota system takes for granted that every congregation is of the same size and that every member is willing to do something for synodical purposes.

A conscientious pastor may have 100 members who are contributing even one tenth of the synodical quota as a total contribution to the local church. If the other members are not willing to give twice their quota it does not matter, for the pastor can report all confirmed members. But if the local church is such that they are not willing to give to synodical purposes more than necessary, he is compelled to drop these members from the roll, even though he still works with them, for they may cause him more concern than the members who are willing to contribute liberally to the church.

There is an ordinary church. There is very little turnover in membership. There has been time for training the members in the need of the synod. It has no trouble at all in meeting the quota. As a matter of fact it will pay more to the synod than it is asked to do so.

There is a church which must receive 100 new members in order to keep going. It goes without saying that this church has much more difficulty training its members in synodical stewardship than the other church. The confirmed membership quota system puts too low an action on the first church. It puts too large an amount on the second church. Therefore this church will report only those members that are willing to give a fair amount to the synod.

There is a rural church with a fairly stable membership. It is for granted that it pays so much annually to synod. It is not this to a church where the membership is in a constant change. The members of this church know little of the synod needs. Why should a member pay anything for the synod? He has never heard of it. He may not get The Lutheran. The pastor in such a church will report only those really contributing members to the statistician. Most of them he will serve and hope that some day they may also be good members.

There is another angle to the confirmed membership problem. Some congregations pay only what they are supposed to pay—and that is most of them. This system has no tendency to do away with the love of the member for the Kingdom of God and substitute it for the law. Give \$17.00 a year and you are as good as better than anyone else.

Love rule. We say this with all our heart as we prepare our 1958-59 budget.

Now that some will not be able to count all their confirmed members in next year's report. But let love

## WEST CANADA DISTRICT

The West Canada District meets at Standard, Alberta, July 31-August 3. This district consists of 12 congregations. Six of them are self-supporting. The other six receive help from synod and district.

The district has over 2,000 baptized members. The distance between the congregations is large, except in Western Alberta. Your editor will attend this district convention. He is invited to give a lecture to the pastors and also to address the convention three times. This is an opportunity we cherish. We get a chance to get acquainted with the work of the district. We know that West Canada has its own problems, and we are happy to be able to report directly from Standard.

## WHAT SOCIAL SECURITY MAY DO

Gradually Social Security benefits will be increased. There has already been an attempt to add a flat 10% to the present benefits given. It is of course natural that the benefits should follow the cost of living index. If the dollar decreases in value, more dollars are needed to buy the necessities of life. But we are interested in the point that the politicians in order to cater to the voters will try to add to the benefits.

We believe this is dangerous. The welfare state was never good for anyone.

Let us take some examples. Some years ago parents thought it was natural to try to save a little, so they had something for a rainy day. And if they could not make it, their children took it for granted that they would help them.

Now the situation has changed. The idea is that the children should not be burdened with anything beyond their own. The state has taken over where the children have given up. Is this a healthy development? It may seem that way, because it makes the parents independent? They can take care of themselves. Yes, they are very valuable especially the grandmothers, when a new baby comes along. It saves like everything to have Grandma there. If they live in the same town, Grandma also makes a very good baby sitter. As a matter of fact it gives the young mother a chance to go out and make some extra money.

What we are thinking about is the fact that the tendency will be to get on social security as soon as possible. Now that Grandma can get it at 62 it is so much better. The fact is that the men die several years younger than their wives, and if their wives are a few years younger than their husbands, it gives several years, in which Grandma may be of no little help. Her monthly check and also her possible house mean a great deal even for the children.

We merely want our readers to think about this. The fact that the state takes over seems to help. However, it may not be everything it seems to be. It is never good for any one, when things get too easy. Physicians in Denmark, where the social legislation is even more advanced than it is here, say that the welfare state causes a great deal of nervous diseases.

We believe a man should be compelled to strive and struggle as long as possible. This is our explanation of God's Word to Adam: "In the sweat of thy brow shalt thou eat thy bread."

We need charity and justice, but we must not make it too easy. If we do, it will hurt us.



## Church News from here and there

### WOMEN MOVE AHEAD IN CHURCH

After getting along without women ministers for 252 years, the Philadelphia Presbytery acquired one last month. The Rev. Carol C. Rose came from a Congregational church in Connecticut, and was received by transfer rather than ordination. As a Presbyterian, she will be a children's work department secretary.

Ordination of women as ministers was approved by the Church of the Brethren last month. Until now the Brethren have licensed women to preach, but have withheld ordination.

The Christian Reformed Church may jump quite a distance on the woman question—from not permitting them to hold any church offices to permitting them to be ordained pastors. Delegates said at their convention in June that if women are eligible for any church office, they qualify for all offices. The question will be referred to district organizations for further voting.

The Evangelical Lutheran Church for the first time elected a woman to a major church board. Mrs. Oscar Branstad went on the ELC Board of Christian Education. There was no church rule against women on boards, just tradition.

Only two Lutheran churches of Germany still barred women from being delegates to synod conventions. The two: Bavaria, Schaumburg-Lippe. Last month Bavaria voted to admit women.

### DR. FRY SAYS CHURCHES DISREGARD IRON CURTAIN

Dr. Franklin Clark Fry of New York, president of the Lutheran World Federation, declared in Bonn, Germany that the Churches do not recognize divisions created by the Iron Curtain, but are "shaping relations among each other as though the Iron Curtain did not exist."

Pointing to the major tasks of the Lutheran Churches, particularly the aid to refugees, Dr. Fry said that it was the duty of the Church to meet the distress of our time "not by elevating talks, but through deeds of love."

"While in Bonn, the American churchman was entertained at a luncheon tendered by Dr. Eugen Gerstenmaier, president of the West German Bundestag (lower house of parliament) and a member of the Synod of the Evangelical Church in Germany

(EKID).

Prominent German Protestant church and civic leaders expressed gratitude on the occasion to Dr. Fry for the generous help rendered to the German people by American Lutherans in the first post-war years.

On an earlier visit to Berlin, Dr. Fry and his party had met with Bishop Otto Dibelius of Berlin, Chairman of the EKID Council, and West Berlin Mayor Willy Brandt.

### METHODISTS HEAR PLEA FOR 'EXTROVERT FAITH'

Methodists were told in Washington, D. C. to make their religion an "extrovert faith" which they should eagerly seek to share with millions of unchurched persons in the world.

"Atheism is attacking and all the atheism isn't in Russia or the Eastern world," Dr. Harry Denman of Nashville, Tenn., general secretary of the Methodist Board of Evangelism, warned the delegates.

"Methodism has a date with destiny," he told his fellow churchmen. "A world nation is being born. Constitutions for the world government are being written."

Unless Christians make an all-out

effort in evangelism, they will be overwhelmed, he warned, in the world order that is emerging out of the 20th century.

"We need a decade of discipleship," Dr. Denman said. "We have too much fellowship, scholarship, leadership, even a light case of stewardship, but we need discipleship with the discipline of Jesus."

A call for the type of evangelism that produces "earthquakes" was made by Eugene L. Smith of New York City, secretary of The Methodist Church's Division of World Missions.

"Some men hoped to seal the tomb with cement and soldiers," Dr. Smith said. "They always call for an earthquake whenever we try to imprison the world within our own church, our own theology, or our own favorite pattern of worship—then beware the quake."

A warning that Methodists are in danger of being "so worked over by Mammon that we have lost our spiritual drive," was sounded by E. Hazen G. Werner of Columbus, Ohio.

"Another reason for our weakness is our drift into formalism in our religious life," said Bishop Werner. "Let us summon people to worship with us."

(Continued on Page 5)

## The Wrestler

By S. T. Eward

### THE WRESTLER LEAVES FINGERPRINTS

The new nursing recruits were serving their first day on the "floor" in the hospital. Their faces were aglow. There was a light in their eyes. They were expectant. Anticipation was written in their expression. They were anxious to learn, to serve, and to be helpful.

She was carrying a tray for one of the patients taking it to the room. Another was answering a signal for help. There was an eagerness to be considered useful. This was giving satisfaction to the girls. The opportunity to learn and to serve filled a need in their lives. They were deriving happiness from working.

Fresh out of high school they were facing life with an enthusiasm born of a natural desire to make something out of their lives and an eagerness to help someone in need. This was a great adventure to them.

To look at life in this way need not be a characteristic of youth only. It may belong to anyone. Adventure is a by-product of associating with Jesus Christ. The Wrestler who has not discovered this has a short-circuit be-

tween himself and Jesus Christ.

The "Luccocks" suggest a connection between the life of The Wrestler and the criminal. Says the detective: "This is almost the perfect crime. The man went all over the place, but we can't find a single fingerprint where."

Is it not the perfect crime against God and society to not be able to find the fingerprints of The Wrestler anywhere? Should not his hands be everywhere? Should not his influence touch other people? Should he not help and lift them and to point them to the Living Lord? The fingerprints of The Wrestler should be left in all of its areas. That The Wrestler accepts responsibility to society is more important than the success or failure of his effort.

The Adventurous Ann, The Evelyn, and The Serving Sylvan recognize the value of service. They who enter the hospitals for treatment are symbols of The Wrestler who come to grips with the absorbing life of Jesus Christ to save for himself and to make useful for this life.



# The Washington Observer

By Gerhard Lenski

## GRESS AND THE NATIONAL DEFENSE

most of us American citizens—those who regard themselves as Christians—bother little about billions Congress appropriates for defense. Somehow we feel Congress' problem, not ours. These billions come out of our pockets. More than that, we, the people, are really the ones authorizing its expenditure and the use to which it is put. With these considerations concerning us, this whole matter becomes something more than a display of citizenship. A more apt way of describing it would be to call it civil disobedience, patriotism grown flabby and degenerate.

The serious questions should stir a higher concern. For instance, does it mean to us that a single bomber should now cost us an amount equivalent to the endowment of a medium-sized university? Or does this mean that the cost of a missile program should exceed that of our outlay for hospitals and medical research? Yes, it is true, we had no jet bombers and no missile program, we might end up with freedom, without a home, without health, even without life. And so the problem we face is an exceedingly complex one. But does not all that point to a stronger reason than ever for us as citizens—especially for those who want to be Christians—to think deeply and prayerfully on this

problem of national defense, to try hard to ascertain God's will in the matter and to persuade the Congress to put that will into effect?

## SUPERMARKET ADVENTURE

We spotted him in the Supermarket. Yes, one of the Judges of the Supreme Court, a member of our highest legal tribunal. He was plainly dressed, not at all distinguished in appearance. Few in the crowd recognized him. His purchases? The ordinary ones we all buy. Obviously he and his wife were not planning to have President Eisenhower or Queen Elizabeth or even the pastor for Sunday dinner. Surveying with critical eye the two tomatoes he had selected, he hurried back to the vegetable counter to claim a third before having all items checked and paying the bill. Then he carried his groceries to his car and drove away. His was not a Cadillac, but a far less expensive model, one more like our own weather beaten "Chevy."

Our Judges and high officials will do well to do what this Judge was doing in mingling with the common people. This may not always be possible, but in the over-all of democratic procedure it is important. Our high officials need to remember that they are public servants. They must not allow themselves to become palace dwellers and palace despots. Let them know first hand how the common people live, what the wives of our day-laborers buy, how deep is the degradation into which poverty still drives

many even in this rich land—let them really know these things and a great wisdom, based on understanding and infused with compassion, will be theirs to help them make their important decisions ones that will serve human need and please Him, the Great Judge over us all.

## A HIGHER DEATH RATE AMONG SMOKERS

Make no mistake about it—the popular cigarette, even the kind that "filters best," is under fire. Both Uncle Sam and the medical profession have declared that it is a killer. The **United States Public Health Service** now takes the official position that excessive cigarette smoking causes cancer. The **American Cancer Society** has submitted a final, major statistical study to the **American Medical Association** in which the same conclusion is advanced. The **British Government** has announced that it will warn the nation of the risks in cigarette smoking on the basis of its findings through its **Medical Research Council**. All this, if you please, in the face of increased sales of cigarettes throughout the land and the claim of the tobacco interests that the case has not really been proven at all.

Where does the Church stand in this issue? And what position shall Mr. Christian Man take? On the basis of the evidence the answer is not difficult. The Church, concerned for the common good, is bound to approve the position taken by Public Health Service and our medicos. As for Mr. Christian Man (who may be a cigarette smoker)—he will likewise accept these findings with good grace. He will proceed to rid himself of a dangerous habit. He will try hard in the process and at all times to keep himself from leading others into a habit which, if it doesn't harm him, is bound to prove hurtful to many.

## CHURCH NEWS

(Continued from Page 4)

of rhyme as though God would find them in their souls because of their strain. We substitute reading a psalm in the book of worship for singing one in our hearts."

The battle for righteousness will not be won by just having more churches stand still in the same place, "if it is a church," said Bishop Gene. "We need to have the courage to extrovert our faith and to take it out of the pews to the people."

## THE SCRIPTURE IN 1127 LANGUAGES

Some part of the Bible has been published in 1127 languages and dialects as of December 31, 1957, according to a statement issued by the **American Bible Society**. Nineteen new languages have been added to the list since the last report, five of which had a Scripture Portion for the first time. They were **Anuak**, spoken in the Sudan; **Aztec of Guerrero**, Mexico; **Beti**, the Camerouns; **Binukid**, a dialect spoken in the Philippines, and **Pocomchi** in Guatemala.

Languages in which the whole Bible has been published .. 215  
Languages in which the New

Testament has been published ..... 270  
Languages in which at least a Gospel or other whole Book has been published ..... 642

Total languages in which some part of the Bible has been published ..... 1,127

## 'FRIENDLINESS' RATED TOP CHURCH QUALITY

A survey conducted in 45 central and southern Iowa cities revealed that "friendliness" is what most people like about their church.

Don Koontz, assistant professor of



# THE FALL OF MAN A COMFORTING TRUTH

By L. A. Kirkegaard

In dealing with the subject of man's creation it has become commonplace to attempt to reconcile the Book of Genesis with the books of anthropology. This reconciliation is usually carried out by observing that the six days of creation form a pattern of events similar to the eras of time seen in the layers of rocks that have been investigated. It is then observed, quite correctly, that to God six days are as 6,000,000 years. Finally we are told by those who are carrying on the reconciling that the main thing to remember is not **how** God created man, but simply that God was the Creator of man.

So far, so good, but at this point the reconcilers, so to speak, pack up their tools and go home, acting as if the job were finished. Behind them stands the building they have constructed, and it cannot be used because it is not completed.

Just as important as the account of creation in the Book of Genesis is the account of man's Fall. Adam came from the hand of God. Both he and Eve were created in the image of God. Then, tragically and grievously they sinned, and lost both their fellowship with God and His image. As a result of this sin the world became a hostile environment.

All this the anthropologist cannot reconcile with his discoveries. How can you reconcile a viewpoint that sees a slow and steady rise from ape to man with this Fall from the hand of God?

We do see those who are so anxious to reconcile the Fall of man with the rise of man that they are willing to treat the creation story as a legend. The Fall, they say, is something that we all experience. Now that may have value as a comment, but it is not really an explanation.

Why not rather face the fact that here is a real difference between a particular science that deals with the origins of man, and orthodox Christianity. If ever a reconciliation appears to have been effected it has been at the expense of one of the parties concerned. Too often it has been a surrender by Christians who were carried away by a zeal to bring about a conformity between the Word of God and the words of men.

Such a troublesome problem tends to be put out of sight. As a result the Fall is overlooked in much of men's thinking, and this in turn makes it difficult to see the need of man for a Savior. Yet here is a truth so vital and necessary that without it we are in difficulties to explain the ways of mankind.

Rev. Kirkegaard is pastor at West Branch, Iowa

The Fall is not a truth to be overlooked for its comforting aspect. With it we have received God's answer to our predicament, in Jesus Christ. We are invited to lay aside all pretense to being what we are and acknowledge that we need a cure that is as straightforward as can be.

That men should find it hard to believe in the Fall and easy to believe in Jesus is simply incredible. The Fall has left its mark everywhere, but there is one Lamb of God Who takes away the sins of the world. That there is something wrong with man anyone can see. That Christ will turn the sinner into a saint is a truth so difficult for us to grasp and believe that we need Himself has to enable us to see it.

There is much that God has not seen fit to reveal to us. Yet the Christian should not apologize when he says, "I do not know" on matters where his faith is silent. When, as often happens, certain discoveries throw out the truth of what he believes, that is well and good, but then he must not be disturbed at other discoveries that conflict with what he believes. The Christian has always been in this position. Jesus Christ came as a stranger into this world. The world has never accepted Him or the truth He has proclaimed. Instead, from the first the campaign has been carried against it, in the form of open opposition, or else a constant pressure to give in a little here and there. Always Christianity has been asked to get itself in tune with the world.

In some ways men are so far beyond animals that Charles Darwin felt that here his theory as to the origin of man could not fully explain the differences between man and animals. The Christian finds the explanation in the special creation of man by God and in God's image. In other words, man is so much worse than animals, with such a potential for evil, that again it is difficult to reconcile the Fall with the picture of a rising and evolving humanity coming up from the level of animals. Here also there is an explanation for the Christian, and it is known as the Fall of man.

Worldwide are certain concepts or symbols in the thinking of men. One of these is the Deluge; another is the Serpent, sinister and dangerous; still another concept is one of the past when all was well, the "Golden Age," before man fell.

This consciousness that something is basically wrong with the world is one of the deepest and most fundamental feelings that human beings have. Our age has tried to ignore this feeling by relegating it to the realm of legends and myths. We have the privilege of being, through the Bible, equipped to face this grim truth of the Fall with confidence. Man fell, but God in His mercy has provided the means to wipe out both the memory and the consequences of this defeat.



# ur Foreign Mission Fields

Edited by Rev. K. R. Jensen  
Viborg, South Dakota

## JOURNEY TO BRAZIL

By Dr. Rolf A. Syrdal

While Rio de Janeiro is the political capital and important port city of Brazil, Sao Paulo is the business and industrial heart of the country. I had brief glimpses of the city on two previous visits, three years apart. I was surprised at its size on my first visit. On my second visit I was amazed at its growth. This time I was even more astonished. More suburbs had been developed, and gaps between the earlier lines of residential areas were filling in. This city of over 10,000 people had become a metropolis of modern buildings with a tempo that compares with that of New York or Chicago.

After returning to Sao Paulo from a trip on November 7, we set out again the next morning for western Brazil, to the province of Parana. The northern half of the state is Jungle country, but it is rapidly becoming the center of coffee plantations. The trees and the tangled vines are being cut before the axe as people decide on a better future move west.

Parana is a land of the future, listed as the second richest state in Brazil. Besides coffee, wheat, beans, rice, cotton, and potatoes, etc., it has some oil, big deposits of coal, and the largest paper factory in South America. Although there are only three million people in the state as yet, it is considered rich enough to feed 200 million people. The south and east portions are well settled, but in the open country to the west and north the big companies do a big business. It was here that the pioneering immigrants from other parts of Brazil and from foreign countries seek their fortunes. It was for this area that we were sent.

Londrina, our first stop, is the economic capital of the state and an important center of Northern Parana with 75,000 people. It is old for this part of the country, having been founded 32 years ago. Much of the mission work that has been done here has been incidental, but we were surprised at the success of one outstanding evangelical venture.

Education is one of the fruitful results of mission work in Brazil. All missions, regularly organized Church-

es and sects alike, seek to establish schools. Through contact with both students and parents, the church has grown rapidly. The government subsidizes such schools without limiting their freedom. They may also charge tuition, and therefore do not call for annual expenditures by the mission after they have once been established. There is a thirst for education in this newly settled area where there are few, if any, schools.

### Religious Liberty

We met the head of the land company of the area, and also the mayor of the town. Both were very co-operative and expressed the hope that the work of the mission would be expanded. I imagine that one of their main interests was getting education for the town. They are "liberal," however, and are not opposed to Protestantism. Roman Catholicism is not the state religion of Brazil, and there is an open attitude of religious liberty such as is found in few South American countries.

One of the sad aspects of religion here, as in many other South American countries, is the large percentage of the people who have lost confidence in the old faith and have become either agnostic or atheistic. This is especially true among the professional people, the industrial group, and those who have migrated to new areas seeking better living conditions. There is a real need for ministry among these people.

The recommendation, accepted by the Board of Foreign Missions, is to begin work in the city of Londrina, state of Parana. This is close enough to the existing Lutheran Church so that we can have contact with it. Beyond, to the west and northwest, lie the areas of rapid pioneer development. To the east lie cities constantly overflowing in their expansion into new suburbs. These are all a challenge. Londrina appears to be a strategic hub for extended lines of missionary outreach to the people of Brazil.

### Who Are the Brazilians?

At this point we might ask, "Who are the Brazilians?" It is impossible to distinguish them by race. Brazil is one country where, in the lower and middle classes, there is no color bar. Race does not play a part in the designation of who is a Brazilian. Inter-marriage between people of various races and nationalities is common. The people of each race and nationality, and the blending of these, are all Brazilians.

Certain groups have kept more or less aloof from this national characteristic of Brazil in order to try to preserve their European cultural backgrounds. (The German groups may be listed as one of these.) Even these groups, however, are gradually yielding to the national pattern as the second and third generations are brought up in Portuguese-speaking schools and take on the character of the country.

A good example of the Brazilian ability to absorb all nationalities is found in an individual I met in one city out "west." He was very evidently Japanese. I spoke with him a while and in the conversation mentioned something about Japan. He spoke rather half-heartedly about Japanese matters, finally setting me right with the statement, "Of course, you see, I am a Brazilian."

When people ask us whom we are to work among, I can only reply that it is not among any one ethnic group, or among people of a special cultural background. It is among the multi-racial, multi-colored people blended together as the Brazilian people, speaking the Portuguese language which is now their national language. It will certainly not be among the Germans or Scandinavians as groups. However, it is to be expected that they will be among the Brazilians whom we reach with the Gospel, as will people from most European and Asiatic countries and some from Africa. They are all components of the "Brazilian people."



## A Church Is Like a Quilt

Genevieve Thompson, in "Herald of Holiness"

Three years ago, while suffering illness and frequent hospitalization, I began making quilts to help pass away the time. Now that I am well again, I still find pleasure and relaxation in this hobby, which not only produces something useful and beautiful, but provides a wonderful way to relax tired eyes and brain from hours of study, reading, or writing.

The other day, while working on my current project, the thought came to me that making a quilt is like building a church. Both are the result of a great deal of work and painstaking care. The casual observer, seeing a beautiful quilt spread on a bed, admires it without any conception of the hours spent in carefully cutting the many colored pieces, other hours spent in carefully sewing them together in the proper pattern, and the hours and hours and thousands of tiny stitches which go into the quilting itself. Only the woman who has made a quilt herself can appreciate the time and effort which produced it.

In the same way, the casual observer may find the morning service enjoyable without any conception of the work and effort, the prayers and tears and sacrificial dollars which have, together, presented a clean, attractive sanctuary with comfortable pews and songbooks, a good piano or organ and someone to play it, a spirit of worship, and a Spirit-filled pastor to deliver the message of God. Neither the quilt nor the service was produced by a wave of the hand and a magic word spoken.

I have found that every piece of a quilt must be cut exactly to size, from a pattern that is true. It is wise, therefore, to cut a new pattern every so often, for the old one will grow smaller gradually, and eventually the pieces will not be true. And when they are sewed together, they must fit exactly, each seam matched carefully, each corner coming out evenly, else before long one has a puckered, crooked, ugly thing to contend with.

So it is with us as God's people and part of the church of God on earth. We need to be cut exactly to size if we

would fit into the Kingdom properly. None of us can "I can do this," or "I can do the other," if doing or not doing it is in the pattern. Thank God, we do not need to worry that our Pattern may become imperfect through con- use, for Jesus is our Perfect Pattern—the same yesterday, today, and forever. We will not all be the same size, shape or even color, but if we are cut according to the pattern, we will fit into our own places. And we need to Him fit us together perfectly and carefully, into one harmonious whole, as the quilt pieces are sewed together.

I have, tucked away, the unfinished quilt my mother was working on when she left her work on earth and came home to glory. It is a pattern which was very popular among the pioneer women of another day, I suspect, because they could utilize every scrap of any shape, size, or color in their days when every scrap was precious. It is called a crazy quilt, and the name describes it perfectly. Personally, I think if one might not be crazy before starting it, he undoubtedly would be before finishing it. I have never been able to finish Mother's quilt, though I would like to for sentimental reasons. To make it, one simply (?) sews every odd-shaped and mismatched-size scrap together into a finished whole. I remember the long evenings when Mother sat, carefully fitting, shifting, laying aside, trying again, until a piece fitted. One of the rules is that a piece must be used where it fits without cutting.

Woe to the poor pastor confronted with such a task in his church! Trying to fit Brother Jones, who is long on shouting and short on tithing; Sister Brown, who is long on talking and short on praying; Sally Smith, who is long on parties and short on prayer meetings; and Bob White, who is long on club activities and short on church attendance, into one smooth, workable unit is worse than piecing a crazy quilt. Yet many a pastor with tears and prayer and untold sacrifice is trying to do just such a job.

Shall we "submit ourselves therefore to God" (James 4:7) and allow ourselves to be cut to fit the Divine Pattern? Shall we allow the Holy Spirit to fit us together carefully into a beautiful and harmonious whole, each in his own place for the glory of God and the furtherance of His kingdom?

## THE DARK CLOUDS OF WAR

By Gerhard Lenski

Dark war clouds hang over our world. American soldiers have already been sent into the danger zone. They stand poised and ready for action. One hostile move by the foe and history's greatest, perhaps final, war can be launched. Are Christian people aware of the situation? Are they praying war will not come to pass? Or are they blithely going their way, taking their customary vacations, traveling to the beaches, enjoying themselves as always?

One cannot but wonder at the unconcern that characterizes so many at such a time as this. To be sure, the President, Mr. Dulles, Mr. Lodge and our Congressmen are worried. But the most of our citizens obviously are not. The results of yesterday's double-header, the latest dope on the horses, the cost of new cars, another pay raise—these are the matters of general concern—not the threat of a war that might easily obliterate us all.

Even our good church people seem little concerned. Study our weekly periodicals. The success of our little group, the

introduction of our pet program, the collecting of money and more monies, the issuance of our new hymnal—these matters occupy, yes, obsess our interest. Meanwhile new weapons are fashioned with fantastic power to kill and the pulpit has scarcely a word to say. Mighty nations are engaged in a death struggle and we fail to find time to read the Bible. We say we do not want war and, of course, we do not. But we still manage to go our own way feverishly seeking the things that make for war and refusing to make sacrifices that might prevent it. How inconsistent and foolish can we mortals be?

What to do about it all? We can all pray. We can all be better informed and more concerned. We can all be agents of peace in the Master's name. We can all use our influence in the church to which we belong to make it a scale agent for world peace. We can—by word and deed—seek those things that make for peace and invite others to do the same. No, we cannot by our own effort bring about peace. But we can work for it, allying ourselves with Him whose power can give it.

The important question is this—will we do these things before it is too late?



## ISSUADER OF SUICIDES VISITS AMERICA

German doctor-clergyman who is determined to rid country of the stigma of having the highest suicide rate in the world has come to America on a month's

the practice of his two professions, he has personally dissuaded more would-be suicides in recent years than perhaps any other person in the world.

Beyond that, he has founded in Berlin an agency which in its first 16 months of existence answered 15,000 phone calls and counselled 900 persons who were considered in immediate danger of taking their own lives.

Although a qualified psychiatrist and an ordained Lutheran minister, Dr. Klaus Thomas earns a living for himself and his family by teaching in a Berlin high school. Every "spare moment" he has, however, is spent showing how the combined insights of medicine and religion can help sick and despairing people get a firm hold on life.

He has come to gather knowledge about the practice of pastoral psychology in this country and to fill a number of lecture and preaching engagements. His visit will end August 18.

The organization he started in December 1956—known as the Fellowship of St. Luke—now has a five-room office with five phones and a full-time staff of three. Its part-time, volunteer staff consists of 20 specialists in psychology, medicine, pastoral counselling and other fields. Four of these are Roman Catholics. They have personally advised a total of 3,500 persons from both East and West Germany. Of these, 700 were given psychiatric treatment. Of the 15,000 phone calls answered, 100 were from people in despair, Dr. Thomas said.

The agency also provides on-the-post training for a group of East Berlin theological students who spend a period of three years in Dr. Thomas' "seminary for pastoral care." Some of these will go out and start similar agencies in other cities. Eight such agencies are already functioning in different parts of Europe, according to Dr. Thomas.

The Berlin agency, now registered by the West German government as a non-profit organization, is an offshoot of the Order of St. Luke in Germany, whose chaplain is Dr. Thomas and whose ecclesiastical sponsor is Lutheran Bishop Otto Dibelius, head of the Evangelical Church in Germany. The Order of St. Luke is an international organization composed of people interested in coordinating medical and spiritual care.

Dr. Thomas' American itinerary includes New York, New Haven, Conn., Boston, Washington, D. C., Massachusetts and Lynchburg, Va., Chicago, Minneapolis and St. Paul, Minn.



With the new school year only a month away, applications for admittance continue to come in. As of July 21, 139 new students have applied for admittance to Dana College. On the same date a year ago, only 117 applications had been received.

The applications have come from the four corners of the United States and from three foreign countries. Twenty states are represented.

### TIME IS SHORT . . . GET YOUR APPLICATION IN NOW!

In preparation for the new school year, remodeling of Old Main continues. Four large rooms (one on each floor) have been created out of a number of smaller rooms in the north end of the center wing. One very large area has been created out of the numerous small rooms that have heretofore existed on the fourth floor of the north wing. This new area will be the art classroom and studio. This remodeling in Old Main has been partially done with funds made available through Dana College Foundation gifts.

New equipment for the art room has been purchased, new desks for the new rooms in Old Main, additional furniture for student houses and dormitories, and a dishwasher for the kitchen. Funds for these purchases are from the current year's budget.

From last year's budget, a gas-oil conversion unit has been placed in the south boiler. A retaining wall has been erected along the north side of the boys dorm to provide room for a convenient and safe loading and unloading zone.

As part of the Dana Development Program, curbing is being placed along the new road running to the campus parking lot from College Hill Road. The curbing will run from College Hill Road, around the gymnasium, to a point just beyond the gym.



# THE LUTHER LEAGUE

John W. Nielsen, Editor

## LETTER FROM ABROAD

Hosteling in Britain was one of the unforgettable experiences of our trip. From the moment we carefully chose our first supplies from the warden's stock in Glasgow to that when we served as kitchen assistants in Dover we were living in an intimate society of fellow cyclists and hikers. Before I go further let me say that the job of kitchen assistant is one to be coveted because winning the favor of the cook (usually the warden or his wife) gives you extra portions which are not difficult to deal with after a day of pedaling.

At the start of our trip we did our own cooking, but we soon discovered that the English practice of providing supper and breakfast with bed offered us more for less so we made the switch. For \$1.12 we got the whole package—bed, supper and breakfast! To hostel in Britain is to adapt your diet to tea, orange marmelade, and hot custard—the latter being served over all deserts. The strange thing is that you do and when you leave the country, you miss these fixed features of your former menu.

Hosteling means staying in old manor houses with atmosphere and distinction, in quaint cottages with charm and simplicity, and in deserted barracks with draughts and austerity. But wherever you are there are people. Sometimes a mere handful, sometimes a hostel full. There's the coughing consumptive at Dunblane, the young bank official at Charbury, the five Maryland girls who just bought their cycles at Stratford, and the foreign guests that add interest to the group—the hostellers from South Africa and Singapore, from Australia and the continent. These are people you meet on the way, feel close to for the moment, and leave, most likely, never to meet again. But it has not been in vain. You have learned something of them—of their ways and of their land, and they have learned from you and you depart enriched.

Hosteling means doing your daily duty. There are dishes to be washed, floors to be swept and scrubbed, coal to be screened. For you are part of a movement and must help to maintain it.

There are cold shaves and outdoor toilets and "out" and tired muscles. And above all there is sweet sleep that comes after a day on the road and out worries and a night in a hostel with good companionship.

We ceased hosteling at Dover. But that was a day to be remembered as six of us—two Irish Presbyterians, two Scottish Brethren, and two American Lutherans—spent the hours of the closing day talking about the spiritual. We agreed that for us it had been a unique experience to be six at a hostel table who knew Jesus as Saviour and who freely spoke of Him as such.

—J. W. Nielsen

## CHARACTERS - -

## BOOKS

Name the book of the Bible in which each character appears.

1. Noah
2. Ruth
3. Gideon
4. Achan
5. Bathsheba
6. Elisha
7. Jethro

Answers to "CHARACTERS—BOOKS":  
 1. Ruth  
 2. Judges  
 3. II Kings  
 4. Genesis  
 5. II Samuel  
 6. I Kings  
 7. Exodus



# STUDIES IN THE PSALMS

By C. J. Sodergren

## THE "TE DEUM" PSALM

Psalm 103

Bless Jehovah, O my soul; and all that is within me, bless his holy name" (v. 1).

"Te Deum" is a Latin phrase from an ancient hymn, "Te Deum Laudamus" ("We Praise Thee, O God!")

The prayers of the Psalmist are answered, his hopes have been realized. His sins are forgiven and his faith restored. His former sorrow has been turned into joy. He sings praises to God instead of giving utterance to doubting and complaint. We hear him hymning songs of thanksgiving to take the place of anxious petition.

The Psalm is one of wondrous beauty and inspiration. It seems to be suffused with the light and spirit of the New Testament. There is not one jarring note. And as the reader will observe, it fits many occasions.

Its structure assumes the following form:

I. He summons his soul to render grateful praise to God, 1-5

II. God's saving mercy, 6-19

- a. The revelation to Moses is verified again in God's gracious dealings with His people, 6-10
- b. His pardoning grace and Fatherly love, 11-14
- c. Men may die, but He continues to be faithful to those who trust in Him, 15-19

III. A call to all creation to join in a universal chorus of praise, 20-22

The clear language requires very little comment. The simple reading of the Psalm makes it all plain to the Christian believer whose experiences find expression in every verse.

"All that is within me," (v. 1): inward thought and desire, our emotions, reason and will, our love and our hope.

"Forget not" (v. 2). How much we need this reminder.

We are so forgetful and such ingrates. And God's "benefits" are innumerable, temporal and spiritual. Every day we should "take time off" to rehearse them in His presence. Especially the great benefit of salvation in Christ Jesus.

Verses 8 and 9 show that there are times when God just chasten His children, but also that He is reluctant to inflict punishment and is ever ready to forgive the repentant. Compare Exodus 34:6. The following section (verses 10-14) is full of infinite comfort. It should be memorized and sung, at least in mind and heart, as we go about the duties of each day:

"He hath not dealt with us after our sins, nor rewarded us after our iniquities."

"For as the heavens are high above the earth, so great is His lovingkindness toward them that fear Him."

"As far as the east is from the west, so far hath He removed our transgressions from us."

Like as a father pitieth his children, so Jehovah pitieth them that fear Him.

For He knoweth our frame; He remembereth that we are dust."

Verse 16 contains a reference to the sudden withering caused by the scorching east wind in Palestine and is applied to the passing generations of men. Compare Isaiah 40:6, 7.

The last line of the final verse indicates that in the universal hymn of praise David desires to have a part, no matter how humble that part may be.

Bless Jehovah, O my soul; and all that is within me, bless his holy name.

Bless Jehovah, O my soul, and forget not all His benefits:

Who forgiveth all thine iniquities;

Who healeth all thy diseases;

Who redeemeth thy life from destruction;

Who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy desire with good things,

So that thy youth is renewed like the eagle's.

God grant that each one of us may join in this "Te Deum" while we are receiving "all His benefits" here on earth and again, in fullness of joy "at His right hand forevermore."

### YOUTH OFFICE BULLETIN BOARD

#### "FORWARD WITH CHRIST"

"FORWARD WITH CHRIST" is our Luther League theme for 1958-59. We share the same theme with Leaguers of the A.L.C. and E.L.C.

#### AUGUST IS

#### LUTHER LEAGUE PROGRAM PLANNING MONTH

Here are the monthly program emphases for the year:

SEPTEMBER, "FORWARD WITH CHRIST" with greater league allegiance

OCTOBER, "FORWARD WITH CHRIST" into the Word—out to the world

NOVEMBER, "FORWARD WITH CHRIST" in total response to His love

DECEMBER, "FORWARD WITH CHRIST" in my devotional life

JANUARY, "FORWARD WITH CHRIST" to new horizons

FEBRUARY, "FORWARD WITH CHRIST" in opportunities for growth

MARCH, "FORWARD WITH CHRIST" with His redeeming Gospel

APRIL, "FORWARD WITH CHRIST" for service in His calling

MAY, "FORWARD WITH CHRIST" with concern for my neighbor

JUNE, "FORWARD WITH CHRIST, as companions in His fellowship

JULY, "FORWARD WITH CHRIST" with His presence in play

AUGUST, "FORWARD WITH CHRIST" into new adventures in leaguering

SEE PAGES 38 TO 61 IN THE NEW LEAGUE MANUAL FOR DETAILED SUGGESTIONS AND EXPLANATIONS OF THESE MONTHLY EMPHASES. PLAN YOUR WORK, WORK YOUR PLAN.



## BY THE FIRESIDE

### THOUGHTS AND FACES

By J. Mack Williams

Someone once called on Edward M. Stanton, Secretary of War during the Lincoln administration, and Stanton afterwards remarked to a friend that his caller had a "mean face." "But," protested the friend, "he cannot help his face." "A man at fifty is responsible for his face," replied Stanton.

Wise Nathaniel Hawthorne wrote the story, "The Stone Face," and we are told that he had in mind his friend Emerson. For in the serene face of Emerson he saw a man who through many years had lived in a noble thought world. Many people actually went to hear him speak even though they could not understand what he said. But they went to hear him; for they said it was a benediction to see his face and to hear his voice.

St. Gaudens was at one time a cameo cutter and his friends remarked that his face was like a cameo. It was said of the poet Keats that he had the face of one who had seen a vision, so long had his thoughts been centered on truth and beauty. It has often been noted that people who share the same thoughts over a long period of years, grow to favor each other.

Dean Inge, has well said: "We can divide the world up into two groups of people, those who have a purpose in life and those who have no purpose or who drift with the tide. Few things are more striking than the changes which come over even the outward appearance of a man or woman between youth and old age, according to whether he or she has or has not a fixed purpose which is being carried out day by day. The face of the man who has found his work shows in each decade of his life increasing strength and dignity; while the man who lets himself drift with the tide shows in every line of his face that his will power has been overcome by disorderly impulses. When we look at the portraits of good and great men at various ages and compare them with those who are neither good nor great we can readily see the difference . . . we must constantly study to keep out of our minds all wasteful idle thoughts which sometimes dig deep channels in our minds before we realize it. And we should constantly guard against depressing thoughts which constantly diminish our power for good.

—Biblical Recorder

### COULD IT BE YOURS?

One cross—nearly new. I cannot carry it and keep up with the world and its crowd.

One talent—new, except slightly shelf worn. It has been laid away for several years.

One five-piece suit of armor—all pieces in good shape; only need polishing.

One bundle of Christian opportunities—one that of going to church every Sunday, another the opportunity of being a soul-winner. I seldom use these opportunities, so have decided to let them go with the sale.

One badly used Christian influence—buyer may be able to repair it if carefully handled.

The above-mentioned items are in the basement of my house, located at the corner of Careless Avenue and Neglect Street.

(Signed) A Lot of Christians.

—Baptist Standard

### RICHES

By J. Wilmer Benjamin

O God of Mercy, Lord Divine,  
We thank Thee for these gifts of Thine;

For all the joys of life and health,  
For what we have of worldly wealth,  
For comrades tried, for friendship true,

For right to start each day anew—  
No man so bruised but he may be  
Completely happy, Lord in Thee;  
No man so poor but he may own  
A scene of beauty all his own;  
Some jewels are free to every one—  
The moon, the stars, the brilliant sun;  
The green of grass, the blue of seas,  
The song-birds' tuneful melodies,  
The singing brook, the mountains tall—

These are our treasures, one and all,  
For whatsoever things are pure,  
For will to conquer and endure,  
For burdens eased, and strength renewed—

We offer Thee our gratitude.

—Presbyterian Advance

### THE HILLS AHEAD

The hills ahead look hard and steep  
and high,

And often we behold them with a sigh,  
But, as we near them, level grows the road,

We find on every slope, with every load,

The climb is not so steep, the top so far—

The hills ahead look harder than they are.

And so with troubles, though  
seem so great  
That men complain and fear and  
itate,

Less difficult the journey than  
dreamed,

It never proves as hard as once  
seemed.

There never comes a hill, a task  
day,

But as we near it, easier the way  
—Douglas Malloch

### SOME FAMOUS WRONG GUESSES

A 6-year-old lad came home one day with a note from his teacher in which it was suggested that he be taken out of school as he was "too stupid to learn." That boy was Thomas Edison.

Alfred Tennyson's grandfather gave him 10 shillings for writing a eulogy on his grandmother. Handing it to the lad, the old man said: "That is the first money you ever earned by your poetry, and, take my word for it, it will be the last."

"Ah!" said Zaccheus Greeley, the ace's father, when in a fit of abstraction he tried to yoke the "off" on the near side, "That boy will never know enough to get on in the world. He will never know more than enough to come in when it rains."

Benjamin Franklin's mother-in-law hesitated at letting her daughter marry a printer. There were already printing offices in the United States and she feared that the country might not be able to support a third.

—Sunshine Magazine

### NO LONG SPEECHES

According to The Australian Bazaar a South African tribe considers long speeches injurious both to the speaker and to the audience. To protect itself there is an unwritten law that every public speaker must stand on one foot while addressing his hearers. As soon as his other foot touches the ground his speech is brought to a close, force if necessary.

### MODERN AGE

A 12-year boy wrote the Liberator of Congress asking for 2 books, one on sane living, and the other on space travel. His letter explained: "I'd like to have both, but if you cannot send me both of them, send me one on space—because I'm more interested in that."

—ICEC Bulletin



## CHURCH NEWS

(Continued from Page 5)

ology at Simpson College in Iowa, Ia., said this quality was most often in 301 interviews of Iowa non-farmers.

most one-fourth of those interviewed, or 23.5 per cent, named "indifference" as their first choice.

The questionnaire used in the interview was developed by the town and country department of the Iowa Council of Churches in cooperation with the sociology department of Simpson Col-

Other reasons for liking their church included "size of the group," which ranked second at 5.7 per cent, to a blunt "leave me alone," which ranked third at the lower percentages.

Other reasons were liking the pastor, 5 per cent; the church building, 5 per cent; willingness to cooperate with other churches, 5 per cent; interest in youth and children, 4 per cent; and teachings of the church, 4 per cent.

## GOOD WILL TEAM REPORTS

## RELIGIOUS INTEREST

## GROWS IN SOVIET

New York (RNS)—Five American religious leaders, who returned here after a good will tour of countries in Europe and the Middle East, including Russia, unanimously cited the "tremendous gains" in religious interest and "relaxation of anti-religious propaganda" in the Soviet Union.

The group, which undertook the week-long tour under the auspices of the National Conference of Christians and Jews, conferred with church and religious officials on problems affecting religious groups throughout the world. They spent 14 days of their trip visiting countries behind the Iron Curtain.

Headed by Roy J. McCorkel of New York, director of the NCCJ's Commission on Religious Organizations, the team's trip marked the first time such an interfaith team had entered the Soviet Union and other European nations.

Mr. McCorkel's companions were Irving Lehrman, Rabbi of Temple Emanu-El, Miami Beach, Fla.; Dr. John Sutherland Bonnell, pastor of the Madison Avenue Presbyterian church in New York; Dean Leonidas C. Contos of St. Sophia Greek Orthodox Cathedral, Los Angeles; and Dr. Samuel L. Dillard, Dean of the Chapel, Dillard University, New Orleans.

The team's itinerary included London, Prague, Warsaw, Moscow, Vienna, Istanbul, Copenhagen, Cairo, Jerusalem, Belgrade, Budapest, Rome, Geneva and Paris.

Speaking of the "vigor of religious revival" in the Soviet Union, Dr. Bonnell said the group was surprised to learn that in many of the larger Orthodox churches in Russia from 250 to 300 adults and children are baptized every Sunday.

He said there were eight academies and two seminaries for the training of Orthodox clergy in Russia and about 35,000 practicing priests.

The group emphasized that Soviet anti-religious propaganda appeared to be on the downswing. "Our own religious feelings," they said in a group statement, "were strengthened by what we saw in Russia. Religion now seems to be a vital force in the life of many Russians. The main religious groups in the Soviet Union seemed to us to have a depth of religious feelings and devotion which we feel could not be duplicated very widely in our own country."

They said that, in spite of the fact that religious education was still prohibited, it was their feeling that the USSR is not as opposed to religion as it appeared to be earlier.

VOLUNTEER CHURCH WORKERS  
GET TRAVEL TAX EXEMPTION

Washington, D. C.—By a new ruling of the U. S. Internal Revenue Service, volunteer church or charity workers who incur travel expense in connection with the volunteer work may count it as a "contribution" and deduct it for income tax purposes.

The ruling states that "unreimbursed" expenses directly connected with and solely attributable to such voluntary services by the taxpayer to the church . . . shall constitute a contribution within meaning of Section 170 of the Internal Revenue Code of 1954."

Among those who will benefit are persons who do church calling and those who sew or do other work for the Red Cross.

Taxpayers may avail themselves of the provision, however, only if the work is done regularly and is without compensation of any kind.

Travel to and from church for the purpose of attending services is considered a personal expense and is not deductible.

CHURCH IN LUEBECK APPROVES  
WOMEN'S ORDINATION

Ordination of women to the ministry has been sanctioned by the Evangelical Lutheran Church in Luebeck, the Evangelical Press Service reported in Bethel-Bielefeld, Germany.

The Luebeck body is one of three German territorial Evangelical Churches that have become the first to

take such a step, the service said. The others named were the Evangelical Church of Anhalt and the United Protestant Church of the Palatinate (Pfalz).

When the proposal to permit the appointment of women pastors had its first reading in the Church of Luebeck recently, a large majority favored it as a means of providing more adequate spiritual care for the congregations in the face of the present shortage of ministers.

Previously women could study theology in Germany, but were not eligible for ordination and appointment as pastors. The new Luebeck plan would not entitle them to assume charge of an entire parish, but they could perform special tasks within the church, preach the Word and administer the Sacrament at worship services.

The proposal was made after consultation with numerous German Lutheran leaders, according to Bishop Heinrich Meyer, head of the Luebeck Church. The three bodies whose synods were said to have approved ordination for women are among the smaller German territorial Churches. That in Luebeck has about 200,000 members, while those in Anhalt and the Palatinate have 420,000 and 680,000, respectively.

BAPTIST YOUTHS HEAR WARNING  
AGAINST SOVIET 'EVANGELISM'

Toronto—The Fifth Baptist World Youth Conference was told here by a leading Christian educator from Nigeria that Russia's "program of evangelism makes the West's program look like child's play."

Addressing some 8,000 delegates from 60 countries, Dr. Joseph A. Adegbite, principal of the Baptist Academy in Lagos, said the Communists "are buying people over because they appear to be practicing Christian teachings."

"They appear to love their neighbors, irrespective of race, color or creed," he said.

(Continued on Page 15)

GUYER AND HANSEN  
LOANS

## INSURANCE — REAL ESTATE

Successor to N. T. Lund Co.

Blair, Nebraska

H. Lyle Guyer

P. V. Hansen



# CHRISTIAN "REVOLUTION"

## URGED TO SHAKE UP COMPLACENCY

Dr. Charles T. Leber of New York called, in Silver Bay, N. Y., for a "non-violent Christian revolution" to shake up the complacency of Americans regarding racism, corruption and the "worship" of material advances.

The Christian revolution would turn "hate to love, war to peace and the songs of men into children of God," he said, "and God's angry men could turn the world upside down."

Calling for more "angry" men and women to participate in the revolution, the mission leader defined "anger" as "intense indignation which is the strongest form of love."

Dr. Leber stressed that "there never has been a more difficult age than this for the Church to carry out its mission."

Contributing factors to the "difficulty" of this nuclear age, he said, are the identification of religion with nationalism in many newly independent countries and the

"failure" of Churches in the West to do something at home about the causes they preach overseas.

"War has humiliated the Church by making it conscious of its failures," he said. "It has shocked the Church into finally seeing that there can be no prophetic preaching until the Church outlaws war and refuses to participate in it."

Warning that Communism has moved into world areas where the Church has neglected to act in time, he declared that totalitarianism is the profoundest challenge to the Church today.

He also dealt with what he called the "monopoly" of Americans of a Christian way of life. The development of national Christian Churches in practically every country of the world, he said, disproves the idea that Christianity can only be identified with the American way of life."

	Fiscal Yr. Calendar 1958		
	Total	Synodical	Luth. W. Act
Budget			
Forward Phase			
Previously acknowledged		92500.00	\$4955
Lynwood, Calif., St. Paul's Luth. Church for synodical quota	1000.00	1000.00	
Whittier, Calif., St. Andrew Luth. Church for synodical quota \$248.99, LWA \$20	268.99	248.99	2
Aurora, Colo., Altura Luth. Church, synod. quota	70.00	70.00	
Elk Horn, Ia., Elk Horn Luth. DVBS for Sudan Mission	148.83	148.83	
Geneva, Minn., Community Luth. Church for synodical quota	290.00	290.00	
Given by friends in memory of Clifford Nelson, Albert Lea and Emma Nelson, Blooming Prairie for Foreign Missions	9.00	9.00	
Northfield, Minn., St. Peter's Luth. Church in memory of Dr. Ethan Mengers for Sudan Miss.	10.00	10.00	
Sidney, Mont., Brorson Ladies Aid for Japan Mission	3.00	3.00	
Mr. and Mrs. C. W. Rasmussen for Japan Mission	2.00	2.00	
Humboldt, Ia., Trinity Luth. Church for synodical quota	100.00	100.00	
Elk Horn, Ia., Elk Horn Luth. Church. Given by Metha Larsen in memory of Julius Kloth	5.00		
Hutchinson, Minn., Main Street Luth. Church in memory of Mrs. T. L. Carlson for Foreign Missions	2.00	2.00	
Given by Pastor and Mrs. H. A. Svendsen in memory of Walter Hansen, Selma, Calif., for Home Missions	5.00	5.00	
Plainview, Nebr., Svend Sorensen in memory of his father, Pastor Chr. Sorensen, Ringkøbing, Denmark, for Santal Mission	10.00	10.00	
Dannebrog, Nebr., Dannebrog Ladies Aid for Gen. Fund	5.00	5.00	
Given by Mrs. Eva Christensen	5.00		
Luck, Wis., St. Peter's Luth. Church of North Luck. Given by Ladies Aid in memory of Chris Skow for Home Missions	2.50	2.50	
Given by friends and neighbors in memory of Chris Skow for Home Missions	30.00	30.00	
Waupaca, Wis., Trinity Ev. Luth. Church for Gen. Fund	1000.00	1000.00	
Oakland, Calif., Our Savior's Luth. Church for Gen. Fund	200.00	200.00	
Selma, Calif., Friends and relatives in memory of Mr. Walter Hansen	60.00		
Falmouth, Me., Emmaus Luth. Church for Gen. Fund	47.64	47.64	
Emmaus Luth. DVBS for Santal Mission	25.00	25.00	
Sidney, Mont., Pella Luth. Church for Gen. Fund	15.00	15.00	
Standard, Alta., Canada West Canada Dist. Treas.			
Ladies Aid, Ostenfeld, Man., for Home Missions	75.00	75.00	
TOTALS	\$54769.87	\$38066.18	\$1676

NOTE: In July 12 acknowledgments (A. L. July 21) a gift of \$5 was reported as given by Chaplain and Mrs. L. G. C. Pedersen in memory of Mr. J. M. Jensen, Shennington, Wis. Should have been Mr. J. M. Jensen, Ruskin, Nebr.

Received with thanks.

Blair, Nebraska, July 26, 1958.

P. V. Hansen, Treas.



## NEWS AND NOTES

(Continued from Page 2)

### NTIC DISTRICT CONVENTION

sixty-second annual convention e Atlantic District will be held Ansgar Lutheran Church, Ave- d., and Lawrence Ave., Toronto, la, August 28-31, 1958.

Convention theme will be: **MISSION OF THE CHURCH.**" ecial interest to all convention ates and guests should be the issioning Service of Pastor and Peter Mathiasen, Missionaries to l, Sunday, August 31.

the pastors of the District are sted to attend. Each congre- n is urged to send their full rep- atation of delegates—one for each y-five confirmed members, or on thereof. Note carefully the tion by the host congregation. vations should be sent to:

Mr. Henry Strandholt,  
Rt. 2,  
Malton, Ontario, Canada

otel or hotel accomodations are ed by any guests, reservations d be made as early as possible.

r Elmer W. Anderson, President  
Fred V. Jensen, Secretary  
\* \* \*

Ansgar Lutheran Church, Toron- ntario, Canada, extends a cordial tion to pastors, delegates, and rs to attend the sixty-second an- convention of the Atlantic Dis- to be held August 28-31, 1958.

Pastor Clarence A. Paulsen  
The Church Council

ene, Ore. Bethesda Lutheran ch had the good pleasure of ex- ncing the largest Daily Vacation School in its history. Using the ies of the Danebo Grade School ed next to the church plus addi- space in the parish hall an aver- ttendance of 214 pupils were in- ved by a staff of 19 teachers and rs. The school was under the ion of intern William Lawson. otal enrollment for the two-week d was 231. We thank God for the ngs brought by this school upon youngsters of the congregation community.

er Bramen, one of the young recently drowned on a fishing

congregation rejoices in the ac- ce of their call extended to Pas- . Milton Peterson of Petaluma, rnia.

### BILLY GRAHAM SAYS HE'LL CONDUCT CHICAGO CRUSADE

Evangelist Billy Graham has an- nounced he will conduct a 10 to 12- week crusade in Chicago "in all prob- ability in 1961 or 1962.

His statement came soon after the Church Federation of Greater Chicago, to avoid a split, decided not to join in sponsoring the Graham campaign.

The evangelist, who was reach- ed by telephone, said, "In all proba- bility, if arrangements can be made and a suitable meeting place can be found, we will come to Chicago in the Lord's own time." He added this will likely happen in "1961 or 1962."

**WANTED a lady to live in with a Lutheran family where the wife has recently died. New modern home in northeast Iowa. Three children, two girls 18 and 16 and one boy 7. Write to Box 547, Blair, Nebraska**

### ANNOUNCES ESTABLISHMENT OF COMMUNITY RELIGIOUS RETREAT CENTER

A community religious retreat cent- er open to non-Christians as well as Christians of every denomination is to be established on a 317-acre farm near Rochester, Minn., thanks to Dr. Joseph Simonson of Superior, Wis., Lutheran clergyman and former U. S. Ambassador to Ethiopia.

Dr. Simonson, who is donating the farm, made the announcement at the 19th annual Luther Academy at Wart- burg Seminary, Dubuque, Iowa.

Named the Martin Luther Commu- nity, it will be a corporation independ- ently owned and operated by its mem- bers. The center will emphasize voca- tion and the relating of one's religion to his daily work, said Dr. Simonson.

The retreat community is believed to be without precedent in the United States. It will be patterned after the famous Christian community experi- ment on the island of Iona off the coast of Scotland, and after the Evan- gelical Academies in Germany and other European countries.

Retreatants will erect buildings and carry on farm operations, living to- gether.

Conferences relating religion to par- ticular vocations, such as medicine, law and journalism, will be held under a year-around program.

### PROTESTANTS ACTIVE IN IRAQ FOR HALF CENTURY

Although Iraq is a predominantly Moslem country, organized Protestant missionary work has been going on there for more than half a century.

Protestants number hardly more than 2,000 out of a total population of 5,000,000 but they include vigorous, if slowly-growing, Arabic-speaking com- munities both in Baghdad and at Bar- ra and Mossul.

Two years ago, members of the na- tive Evangelical community in Bagh- dad dedicated a new \$30,000 stone- and-stucco church building on site in the choice Saudon section which had been donated by King Faisal two years earlier.

The Baghdad community is a com- pletely self-supporting group with a more than 50-year history.

It grew out of missionary efforts by British and American agencies which were considerably augmented around World War I by a large number of Arabic Protestant refugees from Tur- key. These refugees had originally been evangelized by American Con- gregational missionaries.

Protestant work in Iraq is carried on at present by some 45 missionaries, mainly American, British and Aus- tralian.

An Adventist hospital is located on six acres of government land and a special act of parliament was neces- sary before a lease could be granted. The lease, requiring the Adventists to pay a nominal rent of only \$75 a year, was signed by Finance Minister Abdulwabab Marjan in the presence of U. S. Ambassador George Crocker.

In 1947, Carl F. Agerstrand, promi- nent industrialist of Muskegon, Mich., announced that he had decided to spend the rest of his life working with the Lutheran Orient Mission Society. A native of Sweden, he had long been a member of the Augustana Lutheran Church and for 12 years taught a Sun- day school class at the Samuel Lu- theran church in Muskegon.

### CHURCH NEWS

(Continued from Page 13)

He emphasized that Communism is a threat because Christians fail to translate the teachings of Christ into everyday life. They also fail to recog- nize that Communism is a "fanatical religious cult," he added.

Another speaker, Dr. Willie Wick- ramasinghe, president of the Baptist Union of Ceylon, told the youths that the "cause of Christ in our lands has been damaged by Christian arrogance and intolerance."

"The condemnation of non-Christian religions, the failure to understand the religious and philosophical basis of the culture of our people make it difficult for non-Christians to believe the Christian claim of a God of Love," he said.



Read LUTHER — to understand and enjoy your Bible as never before!

# LUTHER'S WORKS



NOW —

Luther's most important writings — in the language of our time

## NEXT 4 VOLUMES

(Fall, 1958)

VOL. 14: *Selected Psalms III*

VOL. 32: *Career of the Reformer II*

(Spring, 1959)

VOL. 33: *Career of the Reformer III*

VOL. 30: *Luther the Expositor*

## PREVIOUSLY PUBLISHED

VOL. 12: *Selected Psalms I* — \$5.00

VOL. 13: *Selected Psalms II* — \$5.00

VOL. 21: *Sermon on the Mount and The Magnificat* — \$4.50

VOL. 22: *Sermons on the Gospel of St. John (Chaps. 1-4)* — \$6.00

VOL. 31: *Career of the Reformer I* — \$5.00

VOL. 1: *Lectures on Genesis (Chaps. 1-5)* — \$5.00

VOL. 40: *Church and Ministry II* — \$5.00

Each volume, 6½ × 9½. Average of 4 volumes per year until all 55 volumes are published. Place a Standing Order now and save 10% on each future volume.

Convenient Volume-Per-Month Plan

## FREE PROSPECTUS UPON REQUEST

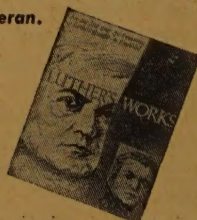
Gives you complete information on the tremendous scope, purpose and content, personal benefits, convenient Volume-Per-Month Plan, attractive 10% subscription Savings Plan, publication schedule, content, editors, sample page.

## WIDE ACCLAIM

"In these days, when we need all the giant voices of the past, it is important that we should hear this voice, really having his say to us for the first time in four hundred years." — *The Manchester Guardian*.

"Works never before available in languages other than Latin or German are now within the reach of the American reader. It is a great monument, and one that has long been needed." — Donald Grey Barnhouse, Editor, *Eternity Magazine*.

"Congregations should subscribe to this series for their pastors, for it would pay abundant dividends in better preaching. And laymen who want to be well-informed Christians might well subscribe for themselves. Certainly we should see to it that every public and university library has this set on its shelves." — John Schmidt in *The Lutheran*.



## LET'S GET TOGETHER FOR BETTER TEACHING

A series of 5 teachers' "how to"

Helps toward better teaching church school teachers of 5 groups: 1. Nursery-Kindergarten Primary (grades 1-3), 3. (Grades 4-6), 4. Intermediates (Grades 7-9, and 5. High School. Designed for group or individual study, each lesson begins with a page of helps for the teacher to fill out, discuss with fellow-teachers on age level. Each chapter has a "source section" filled with suggestions and ideas for the teacher. Chapter headings are:

1. A Meeting on Mechanics "Where are the Pencils?"
2. When a Child is (age group) "The Children in Your Classroom"
3. Teaching that Makes for Learning
4. Goals for Teaching or "What We Really Teaching?"
5. A Meeting on Methods Appropriate for This Department
6. Making the Most of What We Have — "Using Our Resources"
7. Activities for Learning
8. Planning a Lesson Together

Prepared by the board of education for use in church schools. The Evangelical Lutheran Church material is of such a nature that it would be helpful to teachers of the Protestant Church.

For Church school teachers, confirmation church school teachers, religious education directors, and Sunday school libraries.

Contains 32 pages each. Size 8½ × 11 inches (A-5). Paper, 75¢ each.

SUPPORT YOUR CHURCH-OWNED PUBLISHING HOUSE



*Lutheran* PUBLISHING HOUSE  
200 SOUTH FIFTH STREET  
BLAIR, NEBRASKA